his misery. Thus the one sect demonstrated his misery the more satisfactorily, in that they inferred it from his greatness; and the other the more clearly proved his greatness, because they deduced it from his misery. Whatever was offered by the one to establish his greatness^ served only to evince his misery, it being more miserable to have fallen from the greater height. And the converse is equally true. So that, in this endless circle of dispute, each helps to advance his adversary's cause; for it is certain that the more men. are enlightened, the more they will discover of human misery and human greatness. In a word, man knows himself to be miserable: he is therefore miserable because he knows himself to be so: But he is also eminently great, because he knows himself to* be miserable. What a chimera then is man—what a novelty—what a chaos—what a subject of contradiction ! A judge of all things, and yet a worm of the earth; the depositary of the truth, and yet a medley of uncertainties; the glory and the scandal of the universe. If he exalt himself, I humble him; if he humble himself, I exalt him, and press him with his own inconsistencies, till he comprehends himself to be an incomprehensible monster."

## SECT. II.—OTHER GENERAL PHENOMENA FITTED TO THROW LIGHT ON THE CONDITION OF THE WORLD.

So far we have proceeded in an inductive method, drawing conclusions from well established facts, all but universally recognised. We may turn to some more general considerations, fitted to throw light on the present state and future prospectn of the world.

When the Deity, in the depths of eternity, was purposing (to use human language) the creation of substances different from himself, we can conceive that it might occur to him to create material substances, without a wish or will of any kind, and

completely plastic in his hands. But matter, however wrought into beautiful and gorgeous forms, docs not reflect the full perfections of God. Besides material substances, the fulness of God's love would prompt him to create spiritual beings with intelligence and free-will These must, from their very nature, be swayed by influences totally different from those by which God regulates the material universe. It is one of the moat